THE PACIFIC

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Reading Room

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PACIFIC

AT ONE WITH GOD.

At one with God! O blissful thought supreme,
When we awake at earliest dawn of day,
And, like the thirsty flower that drinks the dew,
Turn to the Source of light and love to pray

At one with God! O gladness unconfined,
When, like a bird that, soaring, ever sings,
The consciousness of all-embracing love
Bears up the spirit on triumphant wings.

At one with God! All nature yields its joy,
New meanings kindle in the distant stars,
New harmonies pervade the winds and waves,
And rapture glows between the sunset bars.

At one with God! The human and divine
Linked in a bond whereon he sets his seal.
He answers "Child" unto the pleading soul,
E'en as we whisper "Father" when we kneel.

—Augusta Larned.

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A SUGGESTIVE COMPARISON.

A comparison of the statistics of the churches of the Pacific Coast for 1890 and 1906 shows a much higher percentage of increase in church membership than in population.

In 1890 the population of California was 1,213, 398. The estimated population in 1906, given in the United States census reports, was 1,648,049. This was an increase of 434, 651. But in those sixteen years the church membership had increased from 280,619 to 611,-464. The percentage of increase was 117 in church membership, and only 35.8 in population.

In Oregon the population increased from 317,704 to 474,738; the church membership from 70,524 to 120,-229. The percentage of increase in population was 49; in church membership it was 70.

In Washington the population increased from 357,-232 to 614,625; the church membership from 58,798 to 191,976. The percentage of increase in population was 72; in church membership it was 228.

In Idaho there was an increase of population from 88,-548 to 205,704; in church membership from 24,036 to 74,-578. The percentage of gain in population was 132; in church membership it was 210.

In Nevada in 1890 the population was 47,355. In 1906 it had declined, according to the estimate, to 42,335. But the church membership had advanced from 5,877 to 14,-944, a gain of 154 per cent.

In Arizona the advance in population during the sixteen years was from 88,243 to 143,745; in church membership from 26,972 to 45,057. The percentage of gain in population was nearly 63; that of church membership nearly 70.

So large a gain, in most of the Pacic Coast states, in church membership over that of population is gratifying. God has been crossing the Rocky Mountains and the Sierra Nevada and Coast ranges, and has been intrenching himself in these Pacific Coast states preparatory to the great work for humanity which the church of the future is called to do on these Western shores.

A DEPLORABLE SITUATION.

At a recent Sunday evening service the Rev. S. C. Patterson of the North Berkeley Congregational Church preached a sermon in which the terrible crime at Los Angeles in the dynamiting of The Times was denounced in burning words and the union labor organizations, though not of course held responsible for this crime, were given rebuke for the way in which they often conduct their fight against employees of labor. At the close of the service the editor of a daily paper who was in the congregation remarked to the preacher: "You are as we are. You didn't dare say all you thought." Mr. Patterson was of opinion that he had been quite outspoken. But the words of the editor are suggestive of a deplorable situation. Editors, in general, are not saying all that they think with reference to these labor conflicts. They are frank to admit it, and a few say that they do not dare to declare themselves; to do so would be to invite to themselves trouble and turmoil and perhaps great disaster. Very few persons with union labor in their employ have the courage these days to criticise the exactions and wrong doings of union labor organizations. It is not usually because that they fear that any such calamity would be visited upon them as came upon General Otis of the Los Angeles Times, but simply because of lesser evils. A man may believe profoundly in the rights of a man outside a union labor organization to work to gain a living and in the right of any employer to employ such a man, but to so declare himself will call down on him the bitter and often revengeful hostility of many union labor men.

There is urgent need that the unions get away from this spirit.

If, indeed, they were to go so far as to declare that men outside of their organizations have a right to work, and would seek to protect them in that right, they would draw at once a large amount of sympathy which they cannot have otherwise.

Labor unions are a necessity. Let them draw to their membership every workingman they can possibly; let this be their aim, but let there be less and less of the cry of "scab" and of that bitter denunciation which is sure to lead the violently disposed to desperate violence.. Let them also put an end to the picketing, and seek to accomplish their aims only by those means which commend themselves to the sober, thoughtful judgment of people in general. Let them advertize a man as unfair if they wish, but let it be done in a way that does not interfere with that man's rights. Picketing if not pronounced unlawful everywhere ought to be and some time will be.

In this way, and in this way only can the labor unions win.

SOME FURTHER WORDS ON PACIFIC COAST CONGREGATIONAL STRONGHOLDS.

One of our San Francisco readers writes us concerning an omission in our article on "Pacific Coast Congregational Strongholds." We quote from his letter as follows:

"You state that Seattle leads in point of owning the largest amount of church property.

"You do not mention San Francisco churches in the matter of property owned. You do not live so far away from that city, but what you could have found out whether or not they own property, or possibly you think the place is not of sufficient importance to be considered.

"I just thought I would call your attention to the fact, that there are churches in this out of the way place, and that they own, clear of debt, some pretty good property, very conservatively speaking, worth $585,000 to $600,000. If noted in your list, would properly 'go up head.' This may be valuable information for future reference."

The writer of the foregoing seems nettled because the

value of the Congregational church property in San Francisco was not given in our article. It was an oversight which is to be explained by the fact that the article was hurriedly prepared, as most newspaper articles have to be by any one who attends to both the business and editorial ends of a paper, and was not discovered because the editor rushed off early on Wednesday morning to an ordination service.

San Francisco had honorable mention in all other particulars.

But, a few words now as to the Congregational Church property in San Francisco. It does not measure up in value by considerable to either Seattle or Oakland, according to the figures in the Year Book for 1910. It was on Year Book statistics that our article was based, it being so stated therein. These statistics are furnished by the clerks of the different churches.

According to the figures thus furnished the Congregational Church property in San Francisco has a total value of $488,000. The total value in Seattle according to the Year Book figures is $528,300; in Oakland, $527,400. The listed value of the First Congregational Church in San Francisco is $300,000. It may with good reason be said that it is worth more. So also may it be said that the Plymouth Church property in Seattle is worth more than $350,000, at which figure it is listed in the Year Book. In each case the value is largely in the lot. The Plymouth property if held for a few years will sell for $500,000. Very likely that of the First Church of San Francisco can be sold ere many years for just as large a sum. Perhaps not a few business men would prefer it today to that of Plymouth in Seattle for $350,000. But the article it should be remembered was based on Year Book figures.

We hope that the time is not far distant when these properties can be sold for such sums as will make it possible for these churches to have more buildings and less in lots.

In this connection we desire to call attention to a typographical mistake in our article last week. It was stated therein that Pasadena had four churches with a total membership of 2,059. It should have been 1,175. In order to let our readers know how easy it is for mistakes to occur, even with most careful proof-reading and revision, we will explain this one. In the original proof the figures for Pasadena were correct. But there was an error in the figures for Portland. This was corrected, but instead of changing the incorrect line for the correct one, the printer changed the correct Pasadena line for the corrected Portland one, and left the original error standing. The supposition of the one who read the revised proof was that the linotype operator had not cast the correct line; it was marked for correction again, and later in glancing over the paper after it was printed the first corrected Portland line was found in the place of the Pasadena line, about one inch below. If instead of assuming that the fault lay with the linotype operator, as it usually does in such cases, the proof reader had begun a search through the galley for the missing line,—somewhat like a search for a neddle in a haystack, though not so interminable,—that error would not have appeared in the paper.

We thus explain for the reason that there is no work more nerve-racking than that of editing and publishing a newspaper. It is especially trying where one has so many things to do and when, notwithstanding the most careful attention, mistakes will occur. Slight typographical errors, however, we do not mind. We often let them run through the paper rather than miss making the mails by correcting them after they are discovered. There are not many printing offices where things do not have to be put through with a rush.

PASTOR'S WIFE PRESENTED A TEN THOUSAND DOLLAR INSURANCE POLICY.

The First Presbyterian Church of Pasadena has called a pastor to succeed the Rev. Dr. McLeod, whom they surrendered reluctantly last year to New York City, the Rev. Robert Freeman of Buffalo. Mr. Freeman is to have a salary of $7,500, the highest paid, we believe, by any church on the Pacific Coast; his moving expenses are to be paid by the church, and arrangement has been made to celebrate his arrival by presenting to his wife a $10,000 insurance policy on his life.

The First Presbyterian Church of Pasadena is a wealthy church. It has a house of worship which cost about $250,000, a membership of 1,300 and a Sunday-school with about 1,000 in attendance.

In its membership are many who were Congregationalists formerly. Settling in Pasadena at a time when the Congregational Churches were not so favorably located as was this Presbyterian Church they became identified with the latter and have helped in making it what it now is, a great power for good.

Congregationalism has leavened Presbyterianism widely in the United States. Thousands of churches founded by Congregationalists in the Middle States in early years, when the Plan of Union was in operation, became Presbyterian, drawn that way by the strength of centralization.

CHRONICLE AND COMMENT.

According to the Jewish year book for 1909 there are about 12,000,000 Jews in the world. There were 4,000,000 an hundred years ago. At the present time there are not less than 2,000,000 in the United States. New York city has more than a million, every fourth person there being a Jew. Chicago has two hundred thousand.

Dr. Grenfell says that of all commentaries on the Bible none in his judgment approaches in worth that of Matthew Henry. He fully endorses Spurgeon's remark to his students: "If you have not Matthew Henry sell your coat and buy it." The commentary is more than two hundred years old. Very few books of so great age have so strong a hold on the world today.

The grand jury at Newark, Ohio, returned fifty-eight indictments against the rioters who lynched an Anti-Saloon League detective in that city last July, twenty-five being for murder in the first degree. Now if the law can be enforced and the penalty paid by these men there will be given a lesson that will have a tendency to lessen the crime of lynching. The people of the whole country will look to Ohio to see that punishment is administered. The grand jury gave it as its opinion that either the mayor, the chief of police, or the sheriff single handed could have prevented the lynching if they had not been in sympathy with the lynchers. It was stated in Eastern papers last summer that the mayor of Newark when suspended from office took departure for Southern California to make there his permanent residence. The people of California would prefer that men of no more fiber than he remain away.

It is said that a fruit nursery company was offered recently $30,000 for one apple tree near Lake Chelan, Wash-

ington. The Seattle Times says: "The proffer was made by a syndicate which desired to propagate the tree. It was turned down by the nursery company, which will develop the fruit itself. The tree is twenty years old, and is called the Chelan. The fruit is golden yellow and is said to be different from that of any other apple grown in Washington. It is also said to possess exceptional keeping qualities, a box having been kept in storage in this city for two years without any marked deterioration. Twenty years ago, so the story runs, an Indian planted a handful of apple seeds, three of which grew. The fruit of but one of the trees was good for anything. The tree is now of great size and a prolific bearer. Last year at the national apple show at Spokane, fruit from the tree took first prize for new varieties of apples. The nursery company has for two or three years back taken grafts from the tree, and now has enough young trees to set 1,000 acres. This is to be done at once. Great precaution has been taken to prevent theft of the young trees or of the grafts or buds."

What is called the world's longest pastorate came to an end recently in Scotland. In 1835 Robert Frew was ordained as minister at St. Ninian's Presbyterian church in the city of Stirling and so continued for seventy-five years. Though relieved in recent years from the active work of the pastorate, he preached occasionally up to the last year of his life. He passed on into the other life at the age of 98. In early days in this country ministers were settled for life and there were several long pastorates in New England. The longest was about seventy years. That was the day for long sermons and long prayers also. A visitor in Boston two hundred years ago wrote: "We went into the church where in the first place the minister made a prayer in the pulpit of full two hours in length, after which an old minister delivered a sermon an hour long, and after that a prayer was made and some verses sung out of a Psalm. In the afternoon three or four hours were consumed with nothing except prayers, three ministers relieving each other alternately; when one was tired the other went up into the pulpit." It is related that a certain preacher of the olden time, often exhausting his sand-glass, which ran an hour, turned it and kept on. By the time he had gone through with three-fourths of an other hour all the congregation had retired. The clerk then asked the preacher to lock the door when the sermon should be ended, saying that he and the others of the congregation were going home.

Under the auspices of the American Touring Club, Mr. Westgard, who is chairman of the committee on tours, is now making an automobile trip from New York city to California. The object is to have a carefully mapped out route with full information concerning hotel and other accommodations. It is confidently believed, says the New York Post, that the time is coming when hundreds of motorists will prefer to anything else an automobile trip to California, and so exact information is to be furnished concerning the 4,000 mile route. From New York the course is up the west bank of the Hudson to Kingston, and then cut across the State to Delhi, Binghampton, Watkins and Rochester to Buffalo. From the latter point the route will be by Cleveland to Chicago. From Chicago the tour through the West will be by way of Davenport, Des Moines, Omaha, Lincoln, Kansas City, Topeka, Hutchinson, thence into Colorado, with stops at La Junta and Trinidad; thence to Raton, Las Vegas, Santa Fe, Albuquerque, New Mexico, Holbrook, Flagstaff, Prescott and Phoenix, Arizona, to San Bernardino, Los Angeles and San Francisco. To travel by motor across the continent from the Atlantic to the Pacific no longer is an impossible task. Within the last seven years thirty different cars have carried passengers from coast to coast, and one of them with the drivers relaying at the wheel and traveling night and day, established a transcontinental record of little more than ten days.. Mr. Westgard will proceed in a leisurely manner, taking about sixty days for the trip.

ONE WHO HAS "PLAYED TRUE."

W. N. Burr.

A former pastorate of nine years had among its annual red-letter days the second Sunday in February. Now, it may be that "Home Missions Sunday" and the once-a-year visit of the Home Missionary Superintendent does not always mean so much to the churches as it did to some of us in that church in an inland town. Though we were a self-supporting people, and "on the **giving** band" rather than the **receiving,** yet we were small and weak enough not to feel quite "sufficient unto ourselves." There was just enough of the ivy-vine in us to give delight in the thought that we belonged to something, and that there was somebody to whom we could turn once in a while for advice and good cheer. Exact Congregationalism is fraternal all along the line, notwithstanding its pride in the independence of its church units; but human handling sometimes mars the exactness, and it is just possible that the strong churches that have about all they want in themselves sometimes forget to manifest the fellowship spirit, and humbler members of the family scattered about here and there find it a bit difficult to realize that they are members of the same family. The Home Missionary Superintendent is, more than some, perhaps, have ever realized, the "tie that binds" our independent churches together, or helps some of them to feel that they belong to something that has place in the big world out beyond themselves.

The Superintendent of Home Missions who visited us on the second Sunday of February every year was a genial man, with a wealth of white hair; which is to say that in both demeanor and appearance he was fatherly. And that was pleasing to us. To be denominationally fathered filled a need which we were just small enough and dependent enough to feel. He used to tell us stories, war stories, stories of his own experience as a prisoner in Andersonville; and we listened with all the wonder of younger youngsters to his thrilling recitals. He told us other stories, tales of brave men and women who were fighting for righteousness out on the edge of things, on the desert, among the mountains, down in the valleys, and in certain sections of the cities where the opposing forces were strong. And under his kindly instruction we developed a large sympathy for the work of the Home Missionary Society, and we studied its working when he was not with us, and looked forward with delight to the day when he should come again. Just because we were well fathered we caught a new enthusiasm for family interests, and learned that "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

And so we came to look upon our fatherly Home Missionary Superintendent as a fixed star in his official relation to the churches, like the Pole star,

> "Of whose true-fixed and resting quality
> There is no fellow in the firmament."

But "in the course of human events it becomes neces-

sary" for Home Missionary Superintendents and all the rest of us to step aside, and allow younger and brisker men to advance and drop into the places where the crowning work of our lives has been done. It is not always easy for us to do this, as it will not be easy for those who take our places when the time comes; but it is inevitable, and it is best for the work that when the time comes we should step aside among the councillors and leave the war work to the strong young braves. And so it has come about that our genial, fatherly Home Missionary Superintendent, though still vigorous and full of faith and good works, resigns his place to a good strong younger man who will not be so fatherly in his relations to us, at least not for some years yet, but who will be like a Big Brother, so strong in his fine younger manhood that he will command all the high regard that we naturally give to vigorous, virile Big Brothers.

Twenty-eight years in the general work of the denomination, was rounded out when Rev. J. L. Maile resigned as Pastor-at-Large, or Superintendent of Southern California Congregational Home Missions, in May last. It was in 1882 that he was called from a Michigan pastorate to the office of State Superintendent of Sunday school work in Colorado. But away back beyond these twenty-eight years lies a dark chapter of experiences as a prisoner at Andersonville that need now only be referred to as accountable for an occasional outbreak of physical weakness which had to be met and overcome. High altitudes compelled removal from Colorado to Missouri in 1883, where the State Sunday school work was continued. Chautauqua normal work and conducting the assembly in Nebraska in 1883-4 led to the appointment to the Home Missionary Superintendency in that State in the autumn of 1884. This work in Nebraska covered a period of five years, and during the sixty months of this service sixty-one churches were organized.

In the autumn of 1889 Mr. Maile was called to the office of College Field Secretary for the Congregational Educational Society in Boston for the New England and Middle States. Nine Western colleges, eighteen academies and twelve mission schools were on the list which he presented to the Eastern churches. Many thousands of dollars were raised for the educational work. An address on "The Ride of Whitman Which Saved an Empire," given one Sunday evening in the Congregational church at Wellesley Hills resulted in the gift of $10,600 made by a Boston business man who was present.

The stress of money raising was so increased by the financial stringency of 1895-96 that the burden became too great, and the Superintendency of the churches in North Dakota was accepted in june, 1897. But the strenuous weather of the second winter proved too much for his health and it became necessary for Mr. Maile to seek a milder climate.

Following the resignation of Rev. James T. Ford, Superintendent of Congregational Home Missions in Southern California, to take effect in April 1889, Rev. L. H. Frary, of Pomona, was nominated by the State committee as Mr. Ford's successor. Mr. Frary declined the call, and it was sent to Mr. Maile, who was then at Fargo, North Dakota. Mr. Maile accepted this call, came with his family to Claremont in June, 1889, and in July established a home in Los Angeles, and for eleven years and five months has served our church in Southern California.

At a called meeting of the Southern California conference held in Los Angeles September 7, 1910, for the election of a Field Superintendent to fill the place made vacant by Mr. Maile's resignation in May, a committee was appointed to prepare an expression of appreciation of the retiring Superintendent. That committee, Dr. Henry Kingman, Rev. Dexter D. Hill and Dr. Warren F. Day, have prepared suitable resolutions which have been printed in a recent number of the Pacific. Resolutions may seem sometimes to be frozen formalities, but they are not so, always. There is a heart response among our churches all through the Southland to these words of "grateful appreciation of the labors of Mr. Maile," as they appear in the resolution—"At all times he has shown in the service of the mission churches the devoted consecration of a true shepherd and leader, as well as the energetic helpfulness of a vigorous executive. His gentleness, fidelity and deep spirituality have made him much beloved by a wide circle, and have been a source of help and inspiration among us during all these years. It is hoped that their influence may still continue among us for years to come in his honored service in some portion of the field."

By special appointment Mr. Maile has continued to serve the churches as Conference Superintendent since his resignation in May. This special appointment closed September 30, and our former Superintendent will serve Olivet church, Los Angeles, as acting pastor, for the present.

And so God's workers are moved about, and the work moves on in the way of its expansion and triumph. These changes have their lessons for all of us. "The situation which is exactly to our liking has perhaps not yet been discovered," says J. G. Greenhough. "Most people go in search of it, but no one finds it, and the wisest thing is to play the man in the place you are in, while you are in it, until you are called to play the man in a better place." And perhaps the new place does not always seem to be "a better place;" but the opportunity to "play the man" is always with us, and those who play true are always on the winning side.

La Canada, California.

NOTES CONCERNING NEW BOOKS.

"The Children's Paul." By J. G. Stevenson. An excellent life of the Apostle Paul for children. Though written for children and suited for young minds adults will read it with interest. It is nicely illustrated. (Eaton & Mains, New York, 85 cents net.)

"The Story of Jesus Told for Children." By E. F. Jones. An attractive volume of 175 pages, illustrated in color. The story of the life of Jesus is well told and the book will be found a good one to place in the hands of the children or to read to them long before they are able to read it themselves. (T. Y. Crowell & Co., New York, $1.00.)

"A Man's Helpers." By Wilfrid T. Grenfell, M. D. An exceedingly helpful little book with these contents: What the Bible Means to Me, What Prayer Means to Me, What Christian Fellowship Means to Me. Coming from one who practices Christianity as Dr. Grenfell does this book is full of spiritual tonic. (Pilgrim Press, Boston, 50 cents net.)

"The Beauty of Every Day." By J. R. Miller, D. D. An attractive little volume of 295 pages calculated to make hearts braver and stronger and the world, notwithstanding the difficulties and problems and trials, more beautiful. Among the chapters to be found of special helpfulness are these: The Glory of the Common Life, Getting Away from Our Past, Things That Hurt Life, The Remembers, Caring for the Broken Things, Not Counting God. (T. Y. Crowell & Co., New York, 65 cents net; postage 8 cents.

"The Children's Pulpit." By E. H. Byington. These interesting little messages were originally given to children

in attendance at Sunday morning church services. They are offered now as helps over hard places for parents who sometimes find it difficult to make Sunday afternoons pleasant and profitable; for Sunday school teachers who wish to have some special feature before or after the lesson; for day school teachers who are looking for concrete expression of ethical principles; and for all whose responsibilitiy for children calls for line upon line, precept upon precept. (Pilgrim Press, Boston, 75 cents net.)

"The City With Foundations." By John Edgar McFadyen. In this volume Professor McFadyen, formerly of Knox College, Toronto, now of Glasgow, Scotland, gives several very helpful meditations, based on a close study of the original meaning of some great Bible word or scene, and exhibiting some aspect of its permanent message. It is a fine book for the cultivation of the spiritual. There are twenty-six articles, among them these: Dwelling in Tents, One Needful Thing, The Passing of Opportunity, The Consolations of Nature, By the Waters of Rest, Bidding Good-bye to God. (A. C. Armstrong & Son, New York, $1.25 net.)

"In the School of Christ." By Bishop McDowell. The volume consists of the Cole lectures at Vanderbilt university for 1910, and is an aim to interpret the present opportunity and task of the Christian ministry in some of its vital phases, but in such a way as to make the subject and its treatment of general interest. Under the division "Chosen by the Master" there are chapters on: To Hear What He Says, To See What He Does, To Learn What He Is. Under the second division, "Sent Forth by the Master," the chapters are: With a Message, With a Program, With a Personality. (F. H. Revell Co., New York, $1.25 net.)

"Education in Sexual Physiology and Hygiene." By Philip Zenner, M. D. There is urgent need for such instruction. And the author who is a professor in the medical department of the University of Cincinnati furnishes a book well adapted to aid parents and teachers in giving the needed instruction. In the concluding chapter there is a statement which cannot be too widely emphasized: "Sex education should begin in childhood, as the surest means of making a pure mind, which again is the surest means of future protection. But adolescence is the realy dangerous period because of the appearance of new instincts and passions, because of its ignorance and its temptations." (Robert Clarke Co., Cincinnati, $1 net.)

"Jesus the Worker." By Charles McTyerie Bishop, D. D. The Cole lectures at Vanderbilt university for 1909. These lectures are studies in the ethical leadership of the Son of Man and are on these topics: Jesus the Man, The Acts of Jesus, The Attitude of Jesus Toward the Universe, The Constructive Purpose of Jesus, The Ethics of Jesus, Jesus the Preacher. The author says in the preface that it is not sufficient to know the words of Jesus, that He must be known in His complete manhood. In His conduct in life He was the example of the loftiest ethics known to men, and was the revelation to men of God and of the way to God. It is in these aspects of His life that the author studies Him. (F. H. Revell Co., New York, $1.25 net.)

"Social Ministry." This "'Introduction to the Study and Practice of Social Service" is edited by Harry F. Ward of the Methodist Federation for Social Service. It consists of a series of articles by several writers who speak with the authority of special study and experience, and contains much that is valuable in way of information and suggestion. Topics are: The Social Message of the Prophets, The Social Ministry of Jesus, The Industrial Revolution, The Labor Movement, The Helpless in Industry, Constructive Philanthrophy, The Salvation of the Vagrant, The Needy Child, The Organization of a Church for Social Service, Social Service in the Rural Church, The City and the Kingdom. (Eaton & Mains. New York, $1 net.)

"The Growth of the Kingdom of God." By Sidney L. Gulick and Edward L. Gulick. In a "foreword" the authors say: "There is nothing more striking in the history of the world than the indisputable fact that the kingdom founded by Jesus has lasted through the centuries and is now still spreading over the earth. Since His day empires had risen and fallen, philosophies have waxed and waned, sciences have totally changed. The kingdom founded by Jesus is the only institution that has successfully bridged the flood of years." The aim of the book, which consists of outline studies, is to point out the main steps in the growth of the kingdom in the past and the main evidences of the growth in the present. The book is a very valuable one for such purpose. In connection with each chapter or topic there is an excellent bibliography. In the survey of the growth of the kingdom of God there are divisions as follows: Growth in Understanding, Growth in Numbers, Growth in Practice, Growth in Influence, and finally a general Survey. (The Pilgrim Press, Boston, 50 cents net, postage 7 cents.)

THE ARGENTINE REPUBLIC.

By Prof. Granville F. Foster.

The people of the United States generally know far more of Europe and even for that matter of Asia than they do of South America. The prevailing idea is that all the Latin States of America, save Mexico, are so turbulent that their respective forms of government are not worth the knowing, and to cultivate kindly relations with them would be a waste of attention, but all this is a very great mistake. We have no right to judge of all the nations of South America as being the same in character with that of Central America that have for more than half a century been a source of worry to the government of the United States. It is absurd in the highest degree to think of Argentina being on the low level of Nicaraugua, or of Chili measuring down to the standard of Costa Rica. The governments, too, of Brazil, Paraguay, Uruguay, Peru and Bolivia are progressive. There is some turbulence in the United States of Columbia and Venezuela, but little as compared with what we see from time to time in the Central American States. Argentina, however, leads all the Latin States in the liberality of its constitution, in the wise and judicious manner in which for nearly sixty years that constitution has been administered. During all this time every citizen has been absolutely unmolested in life, liberty or the pursuit of happiness, and grand has been its growth and prosperity in consequence. It will be a surprise to some of the readers of the Pacific to learn that, next to Paris, both in size and beauty among all the Latin cities of the world, stands Buenos Ayres, the capital of Argentina. At the last census this magnificent city had over a milion of inhabitants and at the next to be taken next year it is estimated it will have not less than one and one-half millions. Then there is its beauty—first beauty of situation, and secondly that of its architecture. Situated in latitude 34½ south on the La Plata river, where it is so wide it is impossibe to see the opposite side in the clearest weather, it is near enough to the ocean to feel its influence, while too far away for fogs or piercing winds. Its mean

annual temperature is only 64 degrees. Though founded in 1535 by the Spaniards and though it remained a Spanish city till 1816, today there is not a distinctly Spanish house or edifice within its borders. Indeed the whole nation has entirely broken away from the mother country and there is nothing left to remind one of it, save the language and that is farther from Castilian than California English is from that spoken in London. Around the Grand Plaza are the principal public buildings, but not one built in Spanish style. Here are the Government House, partly on the style of the French Tuileries and partly Italian, the Custom House, the City Hall, the Metropolitan Cathedral, the Archbishop's Palace, the Colon Theater and the Bourse. There are several magnificent parks, the most beautiful of which is the Palermo, of such size that as many as 3,000 carriages, including the automobile, are often to be seen in the driving roads. It would be impossible in this brief article to describe its many attractions, which by the way remind us of the Park of Daphne in ancient Antioch, as described by Edward Gibbon in the Decline and Fall of the Roman Empire. No city in the world of equal size can compare with it for the number and extent of its street railways. From the very center of the city spring numerous tracks that have already been extended in every possible direction scores of miles into the country, uniting thus villages even a hundred miles away with the capital. The reader will see that such enterprise as this does not agree with the prevailing opinion of the people of the United States that there is not a city of South America which has as yet arisen out of the Spanish backwardness of the Middle Ages. Nor is Buenos Ayres the only city of Argentina that has felt the thrill of the modern era. Rosario, about 175 miles northwest of the capital on the Parana, the great affluent of the Rio de la Plata, has 250,000 inhabitants, and too enjoys all the modern improvements. Tucuman, towards the north of the Republic in latitude 26½ degrees, south, has over 80,000 inhabitants. Here is the Philadelphia of Argentina, the city in which July 9, 1816, the Declaration of Independence from the galling tyranny of Spain was made. The building in which Congress convened, like Independence Hall in the city of Brotherly Love, is kept in perfect order, forming a museum of patriotic relics—making a sort of Mecca to which all faithful lovers of their country must sometimes go to pay their respects at the shrine of their nation's birth. But these are old cities, very old, judged from the standards of municipal age in the United States, and yet there is one great city in this Southern Republic that is only twenty-eight years old and in that time it has grown to the rank of the third in the nation. In 1882, it was thought best to isolate the city of Buenos Ayres, from connection with any province or territory, to make it like Washington, a Federal District, with the exception that it should have its representatives in the national councils. This deprived the Province of Buenos Ayres of a capital and another one had to be located. To avoid jealousy and strife between cities competing, it was resolved to found a new city on a perfectly barren waste five miles west of the placid La Plata with not a house or a farm nearer than a score of miles away in the midst therefore of a wilderness, about 35 miles southeast of the nation's capital, on the 19th day of November. 1882, the corner-stone of the capital of the Province was laid. It now has a population of over 100,000. Within two years after the founding, there arose as if by magic, a city of palaces, plazas, broad streets and parks. Among these early buildings were the magnificent edifices for the province—the Government House, the Treasury Building, the Provincial Bank, the Municipal Hall—with long marble corridors, tesselated courtyard, with foundations and conservatories and gardens. Let not the boastful Yankee any longer look down with contempt on the barbarians of the region of the De la Plata!

The Argentine Republic or Argentina, the Silver Land, extends from 21½ degrees south latitude well within the Tropics to Cape Horn 55 degrees south latitude, a considerable above 2,300 miles in length, with all varieties of climate, and corresponding varieties of plant production. In width it extends approximately from 51 degrees west longitude to 74 degrees west longitude with an area of very nearly one and one-fifth millions of square miles. On the west, separating it from Chili are the mighty Andes with one peak, Acancagua, reaching an altitude of nearly 25,000 feet, about 11,000 feet higher than Mount Whitney in the Sierra Nevada mountains. In addition to Aconcagua, there are at least six peaks, each over 20,000 feet in height, and a multitude of peaks besides which in height are less than 20,000 but over 15,000. On the north lies Bolivia; on the Northeast Paraguay and Brazil; on the east is the great river De la Plata, which, with its longest affluent, is 3,200 miles long and is a river far deeper and broader than the Mississippi. Near the mouth this river separates the Republic from Uruguay. The Southern boundary is that part of the great body of terrestrial waters which unites the Atlantic with the Pacific. The eastern half of Tierra del Fuego belongs to Argentina, the westerly half to Chili. The description of this island and of the Patagonian Indians would be an article in itself, indeed, in a late issue of the Popular Science Monthly there appeared a long and most interesting article on the wonders in fauna and flora of this region, including the peculiar denizens of the sea in the vicinity, as revealed in the researches of a recent scientific expedition into this region. With the exception of the lofty mountain region of the west and the highland region of the north, the most of the country is an extensive plain—the Pampas extending from the foot of the Andes to the Rio de la Plata, with soil of surpassing fertility. The writer wonders how many people of the United States know this fact that Argentine exported last year three times as much Indian corn or maize, nearly twice as much wheat and more than twice as much frozen cattle than did the United States, and this record, we are promised, is to be greatly exceeded this year.

The history of the Republic is intensely interesting, but only the briefest outline can here be given.

In 1516, twenty-four years after the famous voyage of Columbus, that revealed new lands in the far west, Juan Diaz de Solios, pilot in chief to the King of Spain, entered the Rio de la Plata, and in 1535 Don Pedro de Mendoza founded the city of Buenos Ayres, but it was not till 1661 that a form of civil government was instituted for more territory than the city, then Argentina became a Spanish colony with a governor, but in 1773 it was raised into a vice-royalty. Spanish government here was just of the same kind as elsewhere—exceedingly tyrannical, secularly and religiously, for it undertook to govern men's thoughts as well as men's actions, besides all intercourse with any other country but Spain was absolutely forbilden. This continued till the Man of Destiny came to the Head of Affairs in France, and Spain being now in fact a province of France, and England being in war with France, a British expedition was sent to Buenos Ayres and in two separate encounters the natives, unsupported by the home country, fought and conquered the British. As a memento of this struggle the Argentines have treasured up in the grand cathedral of the capital city the flag of the 71st British Regiment, the very regiment which gave unusual trouble to

Napoleon in every encounter in which the veterans of the French had to meet the veterans of England. Now, for the first time, within the breasts of the Argentines, there sprung up aspirations for freedom, for it was everywhere said, "If we can conquer the Mistress of the Sea for the benefit of Spain, we can conquer Spain for our own benefit." In ten years from this time the famous Declaration of Independence was made at Tucuman, as referred to before. But after three centuries of virtual serfdom, the Argentines knew not how to use their newly found liberty. Citizenship was a term, the full meaning of which they did not understand. They entertained somewhat misty ideas of their rights, but possessed no ideas of their duties. What wonder was it that this early period was one of commotions and revolutions, but there were, notwithstanding, some brilliant men of those times, whose respective lives and examples shine forth all the more splendidly, because of the general darkness of the period, and one of these deserves the title he bears of being the Washington of Argntina, namely Don Jose de San Martin. His life is a romance in interest, and needs no fiction to make it so. Born in Argentina of humble parents, he enlists in the army of Spain and soon, by bravery alone, rises to be a colonel, doing valiant deeds for Spain against Napoleon, but when his country sought her freedom he resigns all his hopes of still higher preferment, by casting in his fortunes with his native land, which at the time was girdled with the armies of Spain. A large force lay at Montevideo, the capital of Uruguay, only a few miles from the border; another great force was at Santiago, the capital of Chili; and a third was in Peru; and all of these were already prepared to move. Brazilian Portuguese made a move towards taking Uruguay and this chained the Montevidean army, and instantly Martin conceived the idea of Hannibal in his famous passage over the Alps, and took his army, mainly of Gauchos, native Indian cow-boys, through the exceedingly lofty and perilous pass of the Andes, several thousand feet higher than the one by which the famous Carthaginian general sought to reach Rome, and in the battle of Chacabuco, the Spanish army was absolutely annihilated. Not waiting, he immediately pushed northward to Peru and here another Spanish army simply vanished. Argentina was free. San Martin was offered the Presidency, but he absolutely refused all civil offices in his own land or in Chili or Peru, both of which countries offered him the Presidency. Content with the title of General, his name stands indeed with Washington, Bolivar, Arnold of Winkelried and others who have freed their respective countries from the sway of tyrants for love of home and native land and not for gain or for power. Chili has erected in the plaza of Santiago a famous statue of San Martin and near it stands another one, allegorical of the city of Buenos Ayres, and Peru, too, has in her capital city a beautiful statue of this same great general.

In 1829, an adventurer, Don Juan Manuel de Rosas, by intrigue and help of partisans, made himself a dictator, and this rule lasted till 1852, since which time Argentina has become the most progressive republic of South America. The Constitution of the Republic is most excellently worded with a view to prevent the undue preponderance of any one division of the government over another. Indeed here, Argentina has gone beyond the United States. The president, at the close of his term, cannot be then re-elected for another term, though it is inferred he might be a lawful candidate after the intervention of a presidential term. Any one of the six members of the Cabinet can be compelled to be interpellated in either branch of the Legislative Assemblies and he must answer the questions asked him, and he can be censured for his actions by a majority vote, though as in the United States he can only be turned out of office by being dismissed by the President.

The President and Vice-President are elected for a term of six years and are installed on October 12th of the presidential year, which day is the anniversary of the discovery of America. February 12th, every two years, are renewed the third part of both the Chamber of Senators and the Chamber of Deputies. On April 12th every sixth year each province elects twice as many electors as it has members in Congress. These electors meet in the capital of the province and vote as in the United States for a candidate for President and one for Vice-President. Whenever a candidate has received an absolute majority for either office he is immediately nominated by Congress, but if no one receives the majority of all the electors, Congress elects from the two who received the most electoral votes for President the one who is to serve in that office and the same in the case of Vice-President. There is here, however, no voting by Provinces as by States in the United States.

The divisions of Argentina are called Provinces and Territories, of which former there are fourteen and of the latter ten. The Senate represents the fifteen practical Provinces, the capital being here reckoned as one Province, and the membership of the Senate is 30, two Senators from each Province. The House of Deputies at present consists of 120 members. The rights and privileges of each branch of the National Assembly, or of Congress as it is called, and the rights and privileges of each member are almost the same as those which appertain to the two branches of Congress in the United States and to the members respectively of these branches.

The population of the Republic is about seven and one-half millions, about the same as that of Canada, but nearly one-half of the adults are illiterate. Education in the true sense is just beginning here. There are now besides numerous excellent primary and high schools, 45 Normal Schools, over one thousand industrial schools, two national universities, three provincial universities, one school of mines, one of agriculture and one military academy.

There is an army of 17,000 men. The navy consists of 4 armed cruisers, 3 iron-clads, 2 monitors and 4 small cruisers. All of these vessels are poor and inefficient and to this fact the government has waked up, for there are being now constructed two new cruisers of the first class, equal to the best in the world.

Argentina is troubled with anarchists who have hitherto made it a sort of headquarters. With the exception of plots from these from time to time and a somewhat serious question with Bolivia, Argentina has no difficult question with Bolivia, Argentina has no difficult questions to deal with.

The Republic has in operation 20,000 miles of railroad, the longest single line being 888 miles long, between Buenos Ayres and Valparaiso. A journey on this road is thrilling for it ascends the eastern flank of the mighty Andes to a great height, passing round mountain points, with heaven-high cliffs on one side and almost unfathomable abysses on the other, across bridges that seem at a distance to hang in the air, so high are they above the roaring torrents beneath, and at last it passes through a gigantic tunnel 9941 feet long and then descends the western flank of the mountains to the plain of Chili.

The Republic has 16,000 miles of telegraph wire stretched. Last year there were over eleven millions of messages sent and there were receipts of nearly three millions of dollars.

The trade with Europe is immense, and is hardly any-

thing at all with the United States. Last year the port of Buenos Ayres alone was visited by 2003 steamers and 229 sailing vessels, aggregating almost five millions tons burden—Great Britain represented by three millions, Germany by 600,000, Italy 500,000, and the rest by other countries. The United States was represented by only four insignificant vessels, in all only four thousand tons. This last condition of things is humiliating—indeed shameful, for it is the fault of the United States and not of the great South American Republic. Years ago Argentina made overtures to the United States for trade, but the North American Union, despising the people of the South American Union as hardly better than savages, did nothing to cultivate kindly relations or trade, and in the meantime, the people of the latter looked to Europe. Blaine, when Secretary of State, did what he could to better this condition, but he was not seconded by the business men of the country and in fact, the earnest Secretary of State was mercilessly lampooned for his broad-mindedness and real patriotism. We are reaping only what we have sown. We have but an insignificant trade in all South America and we might have had the greatest share. It is not yet too late to change our policy—to study what South America wants and to supply what is wanted in a beter shape than Europe can do it, and trade would follow as a matter of course.

"THE NEXT TEN YEARS."

President Capen's Address at the American Board Meeting in Boston.

President Capen in opening quoted the recent declaration of the world missionary conference at Edinburgh: "The next ten years will probably constitute a turning point in human history,, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience." This was the declaration of experts, including many hundred missionaries, mission officials and others, representing 100 different peoples. President Capen declared that the religions of the non-Christian world are doomed. Japan desires something better than she has. In China there is a political, educational and industrial crisis, as well as a religious."

Dr. Capen then said: A representative Chinese at Edinburgh said that the mind of China is now empty. This gives a unique opportunity; three years hence the condition will be very different. Conditions in India are equally in a state of flux. Great victories have been won in the past, but the next ten years must be our thought. The world is wide open today. Non-Christian nations are at our very doors and the world is wide awake. China and Japan have vital relations to our material life and safety. To quote from Bishop Brent: "All the talk about the yellow peril is moonshine if we do our duty; but there is peril in the clash of two civilizations."

There are four reasons why it should be possible for the Christian Church within the next ten years to make a mighty advance and plant Christian institutions in practically every part of the world. First, there will be greater breadth in our work than in the past. We have the opportunity of shaping the Orient as never before. The purpose of rescuing a few souls here and there has given way to the far broader conception of saving and remoulding the empires and kingdoms of the world and giving them the best in Christian civilization. While we give first place to spiritual needs, we recognize the ignorance of the non-Chrstian world and are trying to give it a Christian education. We recognize the physical needs of the non-Christian world, the horrors of the medicine man and the widespread lack of cleanliness and sanitation. We would supplant all this with the Christian physician and the Christian hospital. National life is to be changed, as well as individual lives. Foreign missions are helping to solve the greatest educational problem in the world, the education of the half of the world which cannot read or write. We are at work on the greatest philanthropic problem in the world, and are helping to solve the peace problem of the world.

Second, we can make more progress than ever because of the unity of the work. Church unity has advanced farther on the foreign field than at home. The day has gone forever for building up denominationalism in the foreign missions.

Third, note the importance of the plant and our new partners abroad. A hundred years ago we had nothing. Today we have an investment of millions of dollars in church buildings, schools, colleges, theological seminaries, hospitals printing presses and industrial plants. We have in the native churches a strong new partner. The strength of the church in the near East and in the far East, its activity, its consecration, and its willingness to suffer, put us to shame. In one district in Korea recently the men offered to devote to personal evangelistic work 67,000 days. Where we had nothing one hundred years ago, the American Board has today, in addition to 600 trained missionaries, 4718 native pastors, teachers and helpers. In our churches there are 73,084 active members. We have 31 colleges and seminaries and there are 70,451 scholars in our schools. We have 82 hospitals and dispensaries which cared last year for over 350,000 patients. These native Christians in our churches gave last year, out of their poverty $276,715, an equivalent in our currency of $3,300,000.

Fourth, we can make more rapid progress because of our new partners at home. When the American Board was organized it seemed to the Church and the world a most absurd venture. Ridicule and opposition were almost universal. Even fifty years ago some of us can remember the sneers with which the whole subject was treated. All foolish talk has now ceased and a critic of foreign missions now advertises his own ignorance. The world is with us instead of against us. The leaders and the diplomats of the nations are recognizing the great work foreign missions are doing in establishing a sound basis for civilization and good order. The great addresses that President Taft. former President Roosevelt, Mr. Fairbanks, Mr. Bryan, Ambassador Bryce and many others have made in advocacy of foreign missions are known to all. The diplomats of other nations, equally wtih our own, are interested in the success of missions. Great leaders in India, Egypt and Japan have paid tribute to the importance of the work. The press is with us. Almost all the great metropolitan papers of the United States have swung into line; our magazines are filled with articles. The business interests of the world are with us and everywhere recognizing the benefit to them from opening the world to Christianity. One of our magazines published an article some time ago declaring that if the churches should fail to maintain the work abroad, it would pay the business interests, from purely selfish motives, to finance the missionary societies. We have the support of the philanthropists and those who are working for the world's peace. With the nations transformed into Christians, the drain for armies and navies will be gretly reduced. More and more we shall have the great labor interests on our side, for unless by the power of Christianity we lift the standards of living in

India, China and other nations. these people will soon become fearful competitors with us in the markets of the world. Apparently the only solution of the problem is so to Christianize these people and lift their laborers to a higher plane that they will no longer live on wages so inferior to our own. All classes are beginning to see that the salvation of the world depends upon its being Christianized.

The high character of our missionaries and the help they have rendered to the diplomats of the world have helped us to secure the approval of the foreign governments. The Rt. Hon. Sir Mortimer Durand, former ambassador of Great Britain to this country, with long experience in the service, said that missionaries were far in advance of government officials in their knowledge of the people. During the Boxer outrages the missionaries were much better informed than the diplomats. If it had not been for the missionaries and their warnings there would not have been left alive in Pekin one of the ambassadors and ministers of the powers. Missionaries of the Board have rendered splendid service to governments, as excellent testimony proves.

These four grounds of encouragement should lead us to push forward at once. Peril comes through the impact upon the East of un-Christlike forces of the West. There is danger in Westernized secular education which accords no place to Christianity. The East has been throwing away its old religions and the moral standards based upon them and unless there is substituted Christianity their 'ast state will be worse than their first. It was the conviction of the World's Missionary Conference at Edinburgh that the greatest single foe of Christianity is Mohamemdanism. While it is being undetermined, yet it has preserved its solidarity more than any other of the Eastern religions. If we can break its power we shall remove the greatest enemy to progress. The key to the Mohammedan world is Turkey. In all Turkey north of Syria the American Board has the field to itself. Many Turks are buying Bibles and other Christian books. It is a critical hour. We ought to double our missionary force there at once.

At home we have great duties. During two years the total gifts in this country and Canada for foreign missions increased $1,850,000, and in Great Britain and the continent they increased only about $200,000 in the same time. The facts prove the necessity for business methods in missions. Vast populations have not a single missionary. The field of the Board contains 75,000,000 people, or 50 per cent more than all the Protestant denominations in the country. Our full share of contributions on the basis adopted at Toronto and Chicago, shows at least $2,500,000. or an average of one cent a day for our 700,000 Congregationalists. At least $5,000,000 for missionary work at home and abroad ought to be the goal for Congregationalists. Mr. Capen emphasized the point in detail and appealed for higher standards of service.

PACIFIC COAST CORPORATE MEMBERS OF THE AMERICAN BOARD.

At the meeting in Boston corporate members of the American Board of Commissioners of Foreign Misisons were elected from Pacific districts as follows: Members at large, Chas. E. Harwood of California, Rev. F. J. Van Horn of Washington; Northern California State Conference, Rev. W. T. Patchell; San Francisco Association, Mr. B. S. Hays; Santa Clara Association, Mr. S. W. Mack.

Next Meeting.

Milwaukee, Wis., was chosen as the meeting place for 1911.

The Officers.

At business session last Thursday officers were elected as follows:

President, Samuel B. Capen, LL.D., Boston; vice-president, Edward D. Eaton, D.D.; prudential committee, Herbert A. Wilder, Newton; Rev. Edward M. Noyes, Newton Center; Rev. Edward C. Moore, Cambridge; Rev. George A. Hall, Brookline; Arthur H. Wellman, Malden; Rev. Albert P. Fitch, D.D., Cambridge; Henry H. Proctor, Boston; Rev. Lucius H. Thayer, D.D., Portsmouth, N. H.; Francis O. Winslow, Norwood; Rev. Arthur L. Gillett, D.D., Hartford, Conn.; Charles A. Hopkins, Boston; Arthur Perry, Boston.

Secretaries for correspondence—Rev. James L. Barton and Rev. Cornelius H. Patton; treasurer, Frank H. Wiggin; recording secretary, Rev. Henry A. Stimson; assistant recording secretary, Rev. Edward N. Packard; editorial secretaries, Rev. William E. Strong, emeritus, and Rev. William E. Strong; associate secretaries, Rev. Enoch F. Bell and Rev. D. Brewer Eddy; auditors, Edwin H. Baker, William B. Plunkett and Herbert J. Wells; publishing and purchasing agent, John G. Hosmer.

"THE COMING CHURCH."

The foregoing will be the subject of an address to be given next Monday at the meeting of the Congregational ministers of San Francisco and vicinity by the Rev. Dr. Madison C. Peters of New York City, who is supplying for a few weeks the pulpit of the First Congregational Church.

This will continue the thought presented last Monday in an admirable way by the Rev. A. W. Palmer of Plymouth Church, Oakland, in an address concerning the challenge which the modern city presents to the Church.

Notwithstanding all the defects and discouragements in present-day methods in religious work, Mr. Palmer was optimistic. The need for organized effort not only in the denomination but among the denominations was graphically presented, and in brief it was shown what can be accomplished when the churches get down to the system which characterizes all successful business today.

In and through church federation Mr. Palmer looks to see a great change ere long for the better.

Friday of this week he is to speak at a union meeting of the women's organizations of all the churches of Palo Alto on "The Power of a United Protestantism."

A FEW WORDS CONCERNING A COMPLAINING LETTER.

The editor of The Pacific is in receipt of a letter from a reader complaining because a recent event in Congregational circles was not reported. The editor is not omnipresent, neither is he omniscient nor omnipotent. He cannot be in Berkeley or San Francisco, busied with the work of the paper as he must be most of the time, and be fifty or an hundred miles away at the same time. He has not yet developed any telepathic power which enables him to read the minds of others and thus secure news. He has no such power either as to make it possible for him to compel those to whom he writes for information to send it in promptly or at all.

There are people who would know more of the difficulties of conducting The Pacific if they had the task on their hands for a while, and they would be more sympathetic thereafter and more willing to lend a hand.

Nothing in the line of church news ever comes to The Pacific that is not used. The editor is constantly on the alert for church news, writes a great deal of that kind of reading matter himself, getting the information here and there as a newspaper man must learn to do.

The writer of the letter to which we refer says: "I am one who has stood for a coast paper, but if we cannot get the news of most importance on the coast, why not give our patronage to the larger paper?"

Suppose that were done. What would we get on the Pacific Coast? Compare the columns of The Pacific with those of The Congregationalist and The Advance for the last few months for answer. There has been more Pacific Coast news in almost any one issue of The Pacific during the last two months than has appeared in all the issues of both of those Eastern papers during the same period of time.

Now as to the particular item of news to which the writer of the letter refers, we were trying the best we could to get it and did get it as soon as we possibly could.

We write about this in this manner in order to stir up others to a sense of their responsibility in furnishing church news, and also as an expression of the editor's belief that he is doing all any mortal can do in such circumstances.

And we wish to remark here as we have heretofore that we have have no sympathy with the feeling on the part of some pastors about sending in news themselves. Nor has any editor. It is the proper thing for pastors to do it; at least just as proper as for any one else. If the pastor does it the pleasant things that may be said about him by some one else will not be said; but the church papers are intended rather for news than for these complimentary words, though editors and others like to say them now and then and do say them.

Among the Churches.

CALIFORNIA

Avalon.—Miss Hattie Lavalett, who has veen a very faithful and much loved member of the church, and teacher in the Sunday school for nine years, has left the island and on her much regretted departure the church and Sunday school presented her with a very handsome leather traveling bag and a fine hand bag with purse containing a sum of money. Our whole community will greatly miss her. The use of the Auditorium having been offered to the church for a Sunday night service, we all met at that place last Sunday at 8 o'clock and a fine crowd of 400 people gathered, sang hymns, listened to the reading of the word, engaged in united prayer, and at the close the pastor, the Rev. Martin, gave a fine plain talk on "The Church and the Workingman." The service was very hearty and very inspiring to all. * * * Five persons came into the church last Sunday, two on confession and three by letter, and some others are ready and will be received very soon. Our total membership is now about 75. * * * Our winter work has begun in good spirits and the Ladies' Aid Society are to build a kitchen under the church at once, to cost about $125.

Pasadena.—After three months of work the people of South Pasadena and North Alhambra, having Congregational predilections, assembled in the evening of October 12th to consider forming a church of our order. In spite of serious obstacles in the way of securing a permanent, or even a temporary, location for a church building, they unanimously decided to organize a church, and did so. Fifty-five names, including 39 letters, were submitted and approved for charter membership in the new church. A manual, similar to that in use by Plymouth church, San Francisco, was adopted. Several officers were chosen, including a pastor, with absolute unanimity, and a beginning of corporate life was made which is full of promise. The number of members is expected to increase rapidly, there being no church within a mile, as the crow flies. The people are almost wholly home owners and of superior character and social value. They have nemed their church the "Oneonta Neighborhood Church—Congregational." It is located on the electric line between South Pasadena and Alhambra, in a section soon to be consolidated with one of those cities, and growing rapidly. The future of the church seems happily assured.

Escondido.—Sunday, October 9th, closed the Rev. Ralph B. Larkin's pastorate of nearly two years with us. It was especially fitting that this last Sunday was observed as communion day. Sixteen new members were added to the church membership, making an accession of fifty during Mr. Larkin's pastorate. During these two short, happy years, all branches of church activities have been broadened, strengthened and deepened. A very comfortable and substantial manse has been built. Modern progressive movements for the uplift and upbuilding of boys and young men have resulted in permanent organizations. Our benevolences have been the best in our history. We deeply regret Mr. Larkin's departure but since he is accepting a larger work—Home Missionary Superintendent of the Southern California Congregational Churches—we bid him "God speed!" We have been wisely guided by the careful counsel, instructed and encouraged in safe paths. As a Christian man, as pastor, preacher and teacher, Mr. Larkin's influence will long abide. We wish, too, to express our appreciation of Mr. Larkin's mother, Mrs. Alice E. Larkin, whose helpfulness, gentleness, and deep spirituality have made her much beloved by all. Mr. Larkin leaves a united band of Christian workers who pray that our kind Heavenly Father may soon send a shepherd to guide the flock.

Riverside.—A new church edifice is to be built soon on the present site. The building now in use will be torn down, the parsonage will be moved to the Lemon street side, and on the corner of Seventh and Lemon a new edifice to cost $75,000 will be constructed. It will be of Spanish rennaisance type and will be in the form of a T with the nave on Seventh street, and the church on Lemon. The church will have a frontage on Seventh street and will be divided into ladies' parlors, Sunday school rooms, Christian Endeavor and prayer meeting rooms. The Sunday school room will be divided into class rooms and department auditorium. It will have a seating capacity of 270. The auditorium will have a seating capacity of 800 exclusive of the balcony in the rear of the room. In the basement will be a kitchen 24x32 feet and banquet room 40x44 feet with ingle nook and large fire place. The main building will be 50x117 feet with arcade on Lemon street. The Arcade will be constructed with a continuous series of arches and tile roof. Above this are deep set windows in series of three. The arcade will be 14 feet wide and will serve to soften the sounds from the street. Aligning the arcade will be a grass plot 24x100 feet.

AN ORDINATION AT CLAYTON.

A council called for the examination of Mr. H. V. Hartshorn, who has been in charge of the Congregational Church of Clayton, convened at that place on Wednesday, October 12th. The Rev. B. St. John of Benicia was chosen moderator and the Rev. M. W. Meserve of Suisun, scribe.

Mr. Hartshorn read a statement of belief and gave such account of Christian experience and made answer to questions propounded—all in a manner so satisfactory as to lead the council to vote unanimously and heartily for ordination.

The evening program was as follows:

Scripture reading and invocation, Rev. W. W. Ferrier; sermon, Rev. R. H. Campbell, of Palo Alto; ordaining prayer and right hand of fellowship, Rev. B. St. John of Benicia; charge to the pastor, Rev. E. Owens of Martinez; charge to the people, Rev. E. D. Hale of Martinez.

The occasion was one of delightful fellowship. Among the persons in attendance were Prof. Tolson of Pacific Theological Seminary, Mr. E. B. Hart of the Boulevard Church, Oakland and Mr. S. W. Wilcox, pastor of Sunset Church, San Francisco.

The sermon by the Rev. Roy H. Campbell of Palo Alto on "Some Characteristics of Twentieth Century Christianity" was one of great interest, and especially appropriate were the words by the Revs. Messrs. Owens and Hale in the charges to pastor and people.

It was fitting that the charge to the people should come from Mr. Hale, for he was once a pastor in Clayton, having been ordained there twenty-two years ago this month.

Mr. Hartshorn is a graduate of Pomona College and Pacific Theological Seminary. While a student in the Seminary he took charge of the work at Clayton. Such, soon, was the mutual attachment of pastor and people that he was prevailed upon to make that his first regular pastorate after graduation last May. All who are acquainted with Mr. Hartshorn know that most excellent work will be done at Clayton by him and under his leadership. In Mrs. Hartshorn he has a very efficient helpmeet. The people of Clayton are very happy and hopeful in these relations, and are to be most heartily congratulated.

ORDINATION COUNCIL AT PALO ALTO.

The council for the examination and ordination of Mr. Roy H. Campbell was held at Palo Alto on the 16th of September. The examination was so satisfactory that the council voted with unanimity to proceed to ordain the candidate and an evening program as follows was carried out: Sermon by Prof. Geo. D. Castor of Pacific Theological Seminary; ordination prayer by Rev. A. W. Palmer of Oakland; right hand of fellowship by Rev. C. C. Kirtland of Redwood; charge to the candidate, by Rev. W. T. Patchell of San Jose; charge to the people, by Prof. Nash of Pacific Seminary.

Mr. Campbell is a graduate of Pomona College. After post graduate study in the University of California, from which he received the degree of M.A., he entered Pacific Theological Seminary, finishing the course there last May. Before graduation he was called to the important work at Palo Alto under the shadow of Stanford University—a work to which all who know him think him well adapted.

His statement of belief read at the council was characized by deep mental and spiritual insight. We will not mar the beauty by any attempt to outline it, but will give an excerpt from his statement, showing how he was led to change his youthful view of the Christian ministry and to enter on it finally as his chosen life work:

"With the all-sufficiency of youth and with the ready conclusion of an extremely limited experience I decided that the ministry was not a man-sized job—and I was sure that I was man-size. I entered the work of the Young Men's Christian Association as a field in which all a man's equipment could be used. When I entered the University of California for post-graduate work it was not with the remotest idea that within a year I would be registered as a student in the Pacific Theological Seminary.

"During my four years in Berkeley I attended different churches about the Bay. I watched the ministers and listened to them and I soon found myself right-about-face in my attitude toward the size of the work they had in hand. Indeed I saw the larger calibre a man had the larger his work loomed up, and I became convinced that the chances were strong that I did not possess the equipment to handle a small-sized section of the work, rather than that I could do it and have some left over. I need not tell you that conviction has grown since in geometrical ratio.

"Still there were certain things that my limited experience had fastened on me which were not easily shaken off. I fancied that a man could not enter the ministry with every pound of a man that he was—that he would have to leave behind him a large share of his interests. It seemed to me that there was a certain professional type to which he had to conform. The attitude toward the ministry which either the immaturity, the lack of size or the willful misrepresentation of the author of The Calling of Dan Matthews leads him to put in the minds of all the intelligent characters of the book was my own. I imagined that a normal healthy man would have to be roped and thrown and then his whole life put in bandages in order that he should be kept within the proper conventional lines. So, when I entered the Seminary, I remember that I took the wise and tactful Dean into my confidence, telling him that the whole thing was on trial and might be voted down at the end of the first year. I am anxious to confess that my horizon has broadened since then. I conceive the ministry to be so large a task that it levies a tremendous tax upon every atom of strength a man may possess—physical, mental and moral; that there is not one avenue of interest or throb of activity that he has in stock which is not needed on the job.

"And more: that the healthful wholesome-minded people of the modern church demand that he possess in full all the accoutrements of a well-set-up man if he is not to be asked to move on. I decided to finish my professional course and become a minister if any church deemed me a fit leader, and would pay me enough money to support my family. This church did that. Such was my call to the ministry.

"I have not spoken of the motive power which pressed me in that direction. It was, I take it, the intense desire to make my life yield up the fullest measure of service. I have always wanted to be on the firing-line where the real forces that determine the issues are at work. It has appeared to me that in the ministry one is on that firing-

line; he is not in the rear taking care of the quarters, or superintending the commissary; he is in the heat of the battle where the supreme interests are at stake. In such a place I wished to be."

In concluding his statement Mr. Campbell said: "I believe in the call to the ministry, and I also believe in the recall. A man is really a minister only so long as he can effectually minister."

We who know the man and the minister at Palo Alto feel confident that there will come in his case no recall, but that many as the years go on will be grateful in that they have been priviliged to have him as a moulding influence in their lives.

WILLIAM HERSHEL HYDE.

The passing into the life beyond of this aged brother occurred on Friday, October 7th, when he had reached the age of ninety years and eighteen days. It was occasioned by an illness—the final breaking down of the nutritive processes, lasting three or four months.

Those who had known the great vigor of constitution, the radiant health, the clear childlike complexion, felt that even then the end might still be postponed.

In his going another of the California Pioneer Christians is taken. Born in New York in 1820, he removed to Michigan, whence he came to San Francisco in the year 1851. He immediately associated himself with the Howard Presbyterian church, where he was an active member and officer. Making his home in the Mission district, when the necessity appeared for a church in that community, he was one of twelve to sign a call for an organization. This was in 1862 and the Third Congregational Church was organized, of which at the time of his death, he was the last remaining charter member still associated with the church.

His life was a beautiful example of patient, steady perseverance in well-doing. He was for many years treasurer, trustee and deacon of the Third Congregational Church.

Removing to his ranch near Sonoma in 1885, the Congregational Church there has continually known his interest and financial support. He was one to do things as well as give and many improvements for the church were undertaken and carried to completion by him.

One testimony of him was that he could say he had never in his life undertaken anything that he thought was right, but that he had carried it to completion.

One of his last acts was his directing that a very liberal gift be sent to aid in the erection of the new Mission Church, the successor of the Third Congregational Church. He was a man of gentle ways, few words and the best judgment.

His wife, Elizabeth Ham Hyde, was associated with him in his many years of activity in the Third Congregational Church.

He was the father of six children, all of whom survive him.

The present pastor of the Mission Congregational Church is his nephew by marriage, and during some years lived in his home. He remembers him as the gentlest and kindest of men. A characteristic thing was his statement that he always gave an old man who applied to him work because he might not be able to find it elsewhere.

"Mark the perfect man and behold the upright, for the end of that man is peace."

R. K. HAM.

SONOMA ASSOCIATION.

The fall meeting of the Sonoma Association of Congregational churches met in session Thursday, October 13th, at Santa Rosa, Rev. R. W. Rogers of Petaluma being elected moderator of the meeting and Rev. Henry Ainsworth of Cloverdale secretary. There was a good attendance and a fine interest in the subject which was "Aggressive Christianity." The theme was presented under four heads: "Aggressive Christianity," by Rev. Henry Ainsworth; "Its Field of Operation," by Mr. C. E. Wingate; "Its Present Problems," by Rev. R. W. Rogers; "Its Methods," by Rev. Wm. Rogers of Sebastopol. Rev. Wm. Rogers took the place of Rev. I. G. Hambleton, who became ill recently and has left California for a time for New Mexico. During his absence his pulpit at Sebastopol will be supplied by Rev. Mr. Bond, who is living in that city.

A number of new faces were seen as a number of new ministers have come into the Association; Rev. Henry M. Bowman coming from Sierraville to Kenwood and Glen Ellen, Rev. K. K. Clark coming from Minneapolis to Green Valley.

A letter of dismissal from the Sonoma Association to the Sacramento Association of Congregational churches was granted to Rev. A. B. Patten. A letter of sympathy was also sent to Rev. I. G. Hambleton. Rev. K. K. Clark of Green Valley was elected moderator for the ensuing year.

OREGON LETTER.

By George H. Himes.

The Hubbard, Elliott Prairie, and Bethel Churches (Woodburn) for some time have been yoked under the pastoral care of Rev. Frank C. Butler. The Elliott Prairie and Bethel Churches are having a very encouraging growth. More than twenty new members have been added to each church during the past year. The church at Hubbard is about holding its own—perhaps a little more. There are a number of faithful members there, and the church is looked up to to take the lead in numerous directions in connection with services depending upon the church for promotion; but the increase in membership is slight, indeed, as the Christian Science cult is popular and attracts many to its services.

Christian Scientists have a strong following in Albany and in Pendleton, and in both cities have rented the Congregational houses of worship for their services.

The State Congregational Conference of Oregon will meet in Portland October 25th.

The pro-liquor interests of Oregon are putting forth prodigious efforts to make Oregon universally "wet." Ex-Mayor Rose of Milwaukee, Wis., well known as strongly opposing prohibition, as well as a number of other prominent advocates of the liquor interests, among them Clarence Darrow, the Chicago criminal lawyer, are going through the State in different directions making speeches. The mails are burdened with a continuous run of circulars to the same end—all claiming that should Oregon go "dry," vast injury would result to "business interests." At the same time it is continually asserted that more liquor is sold in "dry" territory than ever before—a curious contradiction, surely.

Albany has been "dry" for a year, and if outward indications are an index of prosperity the past twelve months have been the best in its history for many years. In view of such a condition, the vociferous appeals of the liquor advocates for a restoration of former conditions are not received with much favor.

What the result will be at the November election is difficult to foretell, but it is believed that the area of "dry" territory in Oregon will be increased.

A number of temperance workers who attempted to reply to Clarence Darrow at Pendleton last Friday were rotten-egged by some of those who are working strenuously to make that city a "wet" city. Rev. C. W. Hays, Portland, was struck in the face. Rev. William H. Foulkes, of the First Presbyterian Church, Portland, narrowly escaped. The min sters as a body refused to lend a hand towards making arrests, but yesterday, members of the local "Home Rule Association," which advocates the "wet" interests, and "prominent" citizens, however, have caused the arrest of one man who was seen to throw the egg which struck Mr. Hays, on the ground that they "want the city and the Association rid of the smirch by doing all they can to prosecute those responsible for what they term a disgraceful occurrence."

Such action is like an effort to compel a tree to grow from the top downwards.

Albany, Oct. 6, 1910.

The article this week on "The Argentine Republic" is an exceedingly interesting one. It ought to have wide reading. If you have not been reading Professor Foster's articles, read this one, if you want something well worth reading.

The Home.

Think purely, O thou heart of mine,
Turn from Ahriman away!
They only Ormazd shall behold
Who walk in perfect day.

Speak purely, O ye mortal lips,
From ill and falsehood turn away;
They only Ormazd shall behold
Who nothing hurtful say.

—From The Persian.

HOME POLITENESS.

The habit of treating those who are nearest and dearest to us with discourtesy and disregard is one that clouds the happiness of too many homes. When we learn to be polite, not only as society people but as husbands and wives, sisters and brothers, parents and children, we shall do well. No home can be happy wherein sarcastic speech and rude disregard of one another's rights is the rule. When I see a young man bearing himself in company as though he were a prince of the royal blood, seeking some one to share a kingdom of clover honey and Alderney cream, and I happen to know just how disagreeable and domineering he is at home, I long to arise and proclaim that the young man is a fraud. The girl who marries him will get mustard instead of honey and skim milk rather than cream. The wares he carries are only peddlers' stock. Who ever judged of the fortunes of the drummer by the goods he shows? He may display diamonds on his inventory, but wear colored glass and pinchbeck. My dear, if you are young and looking for your prince, just test his home conduct before you accept him. Don't be guided in your choice by what he is in your parlor; find out what he is in his mother's sitting room. Don't judge him by how he can turn a compliment, or tip his hat, or carry your small bundles; find out how agile he is to do a service for his old-fashioned aunts or how he speaks to the women folks at home when his linen is not laundred to suit him. If he stands the test catch him quick for he is a rara avis. Together you can establish a kingdom second to none but the kingdom of heaven—a happy home. For the home where mutual consideration rules is bound to be a happy one, although it is the top flat in a tenement or an adobe hut on the prairies.

The great drawback to domestic felicity often lies in the fact that we get too familiar with one another. There should be certain reserve even in the most intimate relationship. Members of the same family have no right to burst into one another's room without knocking. Wives have no more right to search their husband's pockets than to force the vault of the First National. I have no right to read the young person's letters without her permission, although I have the right to win her confidence so that she shows her correspondence freely. You have no more right to obtrude your conversation upon your wife when she is in the midst of an absorbing story than you or she would have to interrupt Queen Alexandria at her devotions. An "Excuse me," if a mother is forced to interrupt her children's prattle, is a better way to teach etiquette than out of a book.

When two sisters are discourteous to each other at home they sin against the code of etiquette just as truly as when they say rude things in public. The greater the worth of a thing, the choicer the care we give it, and pursuing that line of argument, the dearer and sweeter the tie that binds us, the more considerate we should be in the handling of it. I may hurt the feelings of a society acquaintance and there is no especial harm done beyond the estrangement of two people who care little for each other, but when I stab my fond mother's heart, or wound my trusting child with a hasty word, eternity itself shall scarcely be long enough to extract the sting from memory.

Ah, me! It is an old thought often expressed, but it comes home with terrible force at times. What will we do with these poor, tormented hearts of ours, remembering by and by the unkind words our lips have uttered, when it is too late to make reparation? When love's opportunity is vanished forever, and out through the sunset gale of life the ones we loved best have flown like birds flying straight to the bosom of God. When all our tears and each word of fruitless endearment are thrust back upon us like waves that beat against a wall of rock.

"Come back for one day, mother," we will say; "just for one short day, that I may show you how fond and loving your child can be. Let me make that one day so sweet and precious that you will forget the many times when I have been harsh and brutal and 'nervous.' "

But the worn and weary feet will never turn homeward again. The white and wrinkled face will never light with the old, tender smile at any call of mine.

"Fold your soft wings again in my breast, little angel child," we say, "that I may spend more time with you, be more fond and patient, and never again sadden the sweet light in your eyes by cruel word or hasty action." But the soft wing will never flutter back from the land whither the angels have beckoned it. Though we live to be grey-headed we can never outlive the memory of our causeless anger with the child whom God hath taken.

See to it, then, that we live each day as though it were the last accorded to us to show we love the dear folks at home. Fill it full of beautiful service and tender homage. Let no rude speech strike discord through it, no frown darken it, no injustice mar it, but let its memory, with that of other days most like it, sweeten the bitter cup of death when Israel, the white-robed and silent one, holds it

to our trembling lips.

If I had known in the morning
How wearily all the day
The words unkind
Would stay in my mind,
I said when you went away,
I had been more careful, darling,
Nor given you needless pain,
But we vex our own
With words and tone
We can never take back again.

—Chicago Review.

A THOUGHT FOR MOTHERS.

"I am almost heartbroken over it," she said to me once, during a pastoral call.

"And what is it, pray, that you are so almost heartbroken over?" I asked.

"Well, it is about my little Jennie—what she said to me as I was putting her to bed last night."

"Something very bad it must have been."

"O, no, nothing of the kind; something quite different from that. This is the way it was: Jennie is naughty sometimes, as most children are, you know. Then my way is to scold her sharply, and sometimes to punish her. But last night, after I had put her to bed, and was about going away, she said, 'Mamma, have I been a good girl today?' I thought a minute, then answered: 'Why, yes, Jennie, you have been a good little girl today.' A bullet could not have gone straighter to my heart. I had always been quick enough to reprove and punish her for being naughty, but she had evidently, as I remembered, been trying hard all day to please me by being good, and I had taken no notice of it; so the little thing had to ask for a word of commendation which I should have been thoughtful and loving enough to have given without her hungry little heart having to ask for it."—Rev. Addison Ballord.

SEED THOUGHTS.

Every worthy human occupation has its glory.

There are people who would do great acts, but, because they wait for great opportunities, life passes, and the acts of love are not done at all.

A large heart makes a large man. Love is the final measure of life.

Every year is a harvest growing out of past years.

Our Young People

DOT'S WORLD.

"Oh, dear me!" said Dot, crossly, "this is a horrid old world. It's the very worst world there ever was!"

Aunt Meg smiled.

I've been thinking it was a real nice world, Dot. What is the matter with it?"

"It rained all the morning," said Dot, "and I couldn't go down to play with Nellie; and I've nuffin to do, and I'm tired of all my books and games. Nobody pays any 'tention to me, and it's a horrid old world."

Aunt Meg laid down her work and looked seriously at seven-year-old Dot. Dot liked to have people look seriously at her, it made her feel so nice and grown up.

"I don't really think it is a horrid world, Dot," she said. "It is just the kind of world we make it. Would you like a recipe for making it a nice world?"

" 'Course I would," said Dot, promptly.

"Then," said Aunt Meg, decidedly, "you must go and do things for other people."

"What things?" asked Dot, opening her eyes.

"Oh, I can't tell you that. You must find out what things for yourself."

"Are you in earnest?" demanded Dot.

"Indeed I am. Just try my recipe. You'll see that it will change your opinion about the world."

Privately, Dot didn't believe it would. She wasn't at all sure she knew just what Aunt Meg meant, but she thought it over carefully as she went downstairs.

In the sitting-room she saw grandma getting ready to wind a skein of yarn over two chairs. Dot knew it made grandma's arms and rheumatic fingers ache to wind yarn; but Dot didn't like it, either, and she was just slipping out when she thought of what Aunt Meg had said. Was this what she meant?

"Grandma, I'll wind your yarn for you," she said.

And wind it she did. When it was done, grandma gave her a kiss and a pineapple drop.

"I'm ever so much obliged to you, dearie. You're a thoughtful little girl."

Dot slipped out to the kitchen, and there was Nora getting ready to bake a cake.

"Can't I seed those raisins for you, Nora?" she said.

"Shure, and it's meself that'll be obliged to yez if yez will," said Nora, heartily. "I've got forty other things to do this blessed afternoon. If ye'll seed the raisins for me, I'll bake yez two little pattypans out of the cake for your doll-house."

"Where is Ethel?" said mamma, coming into the kitchen when the raisins were done. "I want her to amuse Bobby while I stitch up her shirt-waist."

"Ethel is busy doing her arithmetic for Monday," said Dot. "I'll play with Bobby, mamma."

So for an hour, Dot played woolly bear and building house with two-year-old Bobby.

When Bobby fell asleep, six-year-old Teddy strayed in with tears on his face.

"I tan't learn my letters," he sobbed.

"Oh, yes, you can," said Dot, brightly. "I'll help you. Come along, we'll go up to the hall window seat and find out all about them."

In half an hour's time, Teddy had got his alphabet so well straightened out that he knew every letter in it. Then Dot ran down to the Corners and did an errand for Ethel, for the rain had stopped and the sun was shining gloriously. The flowers in Dot's garden plot were all wide open and fresh when she came back.

"I b'lieve I'll pick a bunch and take them down to old Mrs. Brown," said Dot to herself. "I know she likes flowers, and she hasn't any."

That evening, Aunt Meg came into the little white bedroom where Dot had just gone to bed.

"Well, Dot, what do you think of the world now?" she asked merrily.

"It's a nice, splendid world," said Dot. "I'm ever so much obliged to you for your recipe, Aunt Meg, and I'm going to use it every day."—Zion's Herald.

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A NEW CREATURE.

A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was:

"Something I know is changed; it may be the world; it may be my heart; there is a great change somewhere, I'm sure; for everything is different from what it once was."

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